THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?" (MARK 12: 24).

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THE VITALITY OF "MORMONISM."

ADDRESS DELIVERED BY DR. JAMES E. TALMAGE BEFORE THE PHILOSOPHICAL SOCIETY OF DENVER, THURSDAY, DECEMBER 14TH, 1916.

(*Continued from page 71.*)

In the revelations of the current dispensation we read that children are accounted innocent before God until they come to the age of understanding and accountability, and that baptism is required of all who have attained that condition. Thus we read:

"All those who humble themselves before God, and desire to be baptized and come forth with broken hearts and contrite spirits, and witness before the Church that they have truly repented of all their sins, and are willing to take upon them the name of Jesus Christ, having a determination to serve Him to the end, and truly manifest by their works that they have received of the Spirit of Christ unto the remission of their sins, shall be received by baptism into His Church."

(b) The one-time general conception of heaven and hell is regarded to-day as antiquated, unreasonable, unscriptural, and untrue. I speak of the heaven and hell once thought of as the only places or conditions prepared for the souls of men, to one or the other of which states every being that has or shall have tabernacled in the flesh is to be consigned, perhaps on a very narrow margin of merit or desert. True, the support of scriptural warrant was lacking for the churchly dogma; but many centuries were required for the world to discover the fact. Paul, writing to the Corinthians in the long ago, said:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is

another. There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory. So also is the resurrection of the dead" (I. Cor. 15: 40-42).

To this portentous scripture a very narrow exposition was accorded in the dogmatic exegesis of the earlier commentaries, and the dictum of a heaven and a hell was scarcely shaken thereby. Belief in graded conditions in the hereafter is widespread to-day, and in this rational substitution of ennobling truth for degrading error, "Mormonism" is again the world's teacher. Joseph Smith avowed that in February, 1832, he received a divine revelation, in which conditions in the hereafter were shown to be the direct result of the individual life in mortality, and by which the existence of distinct kingdoms of glory, each with its own numerous gradations, was made plain. These are called in descending order the Celestial, the Terrestrial, and the Telestial. Far below the lowest of these is the state prepared for the hopelessly unregenerate, those who have sinned against light and knowledge, those who, having learned the laws of righteousness, and having received the testimony of the Christ, have ruthlessly trodden the priceless pearls into the mire, those few who are fit companions for the devil and his angels throughout eternity, those who are known by the awful name, "sons of perdition." Of them the revelation last referred to avers:

"Thus saith the Lord, concerning all those who know my power, and have been made partakers thereof, and suffered themselves, through the power of the devil, to be overcome, and to deny the truth and defy my power—They are they who are the sons of perdition, of whom I say that it had been better for them never to have been born, for they are vessels of wrath, doomed to suffer the wrath of God, with the devil and his angels in eternity; concerning whom I have said there is no forgiveness in this world nor in the world to come, having denied the Holy Spirit after having received it, and having denied the Only Begotten Son of the Father—having crucified him unto themselves, and put him to an open shame. These are they who shall go away into the lake of fire and brimstone, with the devil and his angels, and the only ones on whom the second death shall have any power; yea, verily, the only ones who shall not be redeemed in the due time of the Lord, after the sufferings of his wrath" (Doc. and Cov. 76: 31-38).

In immeasurable contrast is the state of those who attain not only salvation, but exaltation in the Celestial kingdom. We read:

"They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given, that by keeping the commandments they might be washed and cleansed from all their

sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power, and who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true. They are they who are the church of the Firstborn. They are they into whose hands the Father has given all things—they are they who are Priests and Kings, who have reeeived of his fullness, and of his glory, and are Priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son; wherefore, as it is written, they are God's, even the sons of God—wherefore all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's and Christ is God's. And they shall overcome all things; wherefore let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet—these shall dwell in the presence of God and his Christ for ever and ever. These are they whom he shall bring with him, when he shall come in the clouds of heaven, to reign on the earth over his people. These are they who shall have part in the first resurrection. These are they who shall come forth in the resurrection of the just" (Verses 51-65).

Of those who attain the lesser glory of the Terrestrial it is written:

"And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial, whose glory differs from that of the church of the Firstborn, who have received the fullness of the Father, even as that of the moon differs from the sun in the firmament. Behold, these are they who died without law, and also they who are the spirits of men kept in prison, whom the Son visited, and preached the gospel unto them, that they might be judged according to men in the flesh, who received not the testimony of Jesus in the flesh, but afterwards received it. These are they who are honorable men of the earth, who were blinded by the craftiness of men. These are they who receive of his glory, but not of his fullness. * * * These are they who are not valiant in the testimony of Jesus; wherefore they obtain not the crown over the kingdom of our God" (Verses 71-76, 79).

And of the inhabitants of the Telestial:

"And again, we saw the glory of the telestial, which glory is that of the lesser, even as the glory of the stars differs from that of the glory of the moon in the firmament. These are they who received not the gospel of Christ, neither the testimony of Jesus. These are they who deny not the Holy Spirit. These are they who are thrust down to hell. These are they who shall not be redeemed from the devil, until the last resurrection, until the Lord, even Christ the Lamb shall have finished his work. * * * And the glory of the telestial is one, even as the glory of the stars is one, for as one star differs from another star in glory, even so

differs one from another in glory in the telestial world; for these are they who are of Paul, and of Apollos, and of Cephas. These are they who say they are some of one and some of another—some of Christ and some of John, and some of Moses, and some of Elias, and some of Esaias, and some of Isaiah, and some of Enoch; but received not the gospel, neither the testimony of Jesus, neither the prophets, neither the everlasting covenant. Last of all, these are they who will not be gathered with the saints, to be caught up unto the church of the Firstborn, and received into the cloud. These are they who are liars, and sorcerers, and adulterers, and whoremongers, and whosoever loves and makes a lie. * * * These are they who are cast down to hell and suffer the wrath of Almighty God, until the fullness of times when Christ shall have subdued all enemies under his feet, and shall have perfected his his work, * * * But behold, and lo, we saw the glory and the inhabitants of the telestial world, that they were as innumerable as the stars in the firmament of heaven, or as the sand upon the sea shore, and heard the voice of the Lord, saying—these all shall bow the knee, and every tongue shall confess to him who sits upon the throne for ever and ever; for they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared, and they shall be servants of the Most High, but where God and Christ dwell they cannot come, worlds without end" (Verses 81-85, 98-103, 106, 109-112).

"Mormonism" proclaims the possibility of eternal advancement within the several kingdoms provided in the hereafter, and teaches that even repentance is possible beyond the grave. It utters solemn warning, however, against procrastination and wilful neglect here, holding that this life is strictly a probationary period given unto men for repentance and valiant service, and that to neglect is to lose the ability to repent. It repudiates what it regards as a strained and irrelevant exposition of a certain isolated passage from the Preacher of old: "If the tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be" (Eccles. 11: 3). This we do not believe was ever intended to mean that as a man is when he dies, so shall he be eternally; nor do we admit that the tenor of Holy Writ supports any such inference. Neglect, wilful procrastination, evil life here shall surely be a handicap to eternal progress; but however far behind his more faithful fellows a sinner may fall, he shall yet advance if he will but repent and try. Is it empty assumption to say that such doctrine as this, given to the world through the Book of Mormon in 1830, is more vital than the dogmas of never-ending torment and eternal damnation?

(TO BE CONTINUED.)

IDLENESS travels slowly, and poverty soon overtakes her.

A GREETING FROM CANADA.

SISTER FRANCES K. QUINTON, writing from Alberta, Canada, says:

"I feel it a pleasure to write a few lines. Though I am not with you in my homeland, where I was born and reared, yet I am there in spirit. It is now three years since I left my home in London, and I can truly say that I have never regretted one moment of the time I have been in Zion. I have received many blessings here, and I am happy.

"I have seen the power of the Lord made manifest in my home many times, and it is a source of inspiration to me. I have had my trials, as we all have, but they are as nothing compared with the blessings I have received at the hands of God. I am thankful to have had the privilege, three years ago, of entering the holy house of God. I feel it a constant joy, and can look back on that time with happy reflections. My desire is to be ever faithful to the still, small voice, and to be prayerful, for prayer is a great comfort. I have continually called upon the Lord, and have seen the effects of prayer. I thank God for the peace and joy the gospel has brought me, for I have studied it out for myself, and I feel like Paul, when he said, 'For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to all who believe.'"

A SOLDIER'S TESTIMONY.

THROUGH the medium of the *Millennial Star* I desire to express my inmost feelings and bear my humble testimony to the divinity of the gospel that has been promulgated in this last dispensation. In the surroundings in which I now find myself, for a time, at least, I feel that happiness which only the Lord can give. I am happy to have a knowledge of this latter-day work—a knowledge of the divine and holy Priesthood, and the assurance that the Lord is ever watching us, protecting us, and bestowing His love upon us. My experiences in this part of my life have taught me to flee from evil, as from a mad dog. Never before have I seen such evil in my whole existence. In the case of many, body and soul have been violated, and life itself has been ruined.

When I reflect upon these things, my heart goes out to God, my heavenly Father, in gratitude for giving me the assurance of the love of Jesus Christ, His only begotten Son, and for the knowledge that I shall ever have of His protection and guidance, in accordance with my faith and trust in Him. What a beautiful world this would be, if all could allow themselves a moment's thought, and reflect on the great sacrifice our Lord and Redeemer made on Mount Calvary! Let it be thought of deeply: let His life be an

example; let His authority on earth be recognized; let His Church, with its magnificent organizations, be thoroughly established; then the Lord will turn His eyes to those who have fallen, to those who have sinned against Him; war shall be no more; famine, strife, and pestilence shall be things of the past. We shall indeed have a Utopia.

Seven years ago I made a covenant with my heavenly Father, giving my life into His hands. He has given me the holy Priesthood, through His servants, and never do I forget that I am not only a soldier of the King, but also a soldier of the King of kings. Let me bear my sincere testimony, even now amidst the terrific roar of the guns, that I am near you, and it is my only desire to live as the Lord would have me to live, to do as He would have me to do; ever to be worthy of His humblest blessings, and also of His holy Priesthood, and the gospel which again shows its light in this "peculiar" world. I testify that this is the gospel of Christ, that it will never be destroyed, but will grow and prosper until it has filled each heart with a desire to live unto Him who has created and redeemed us.

Leicester branch. S. BRADLEY.
B. E. F., France.

PERSECUTION.

"BLESSED are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great shall be your reward in heaven: for so persecuted they the prophets which were before you" (Matt. 5: 11, 12).

How beautiful, and comforting, are these words, spoken by the Son of God! Little did the people at that time realize that He who was speaking to them would be persecuted, even to death; but such was the case. We who are living in the latter days also suffer persecution from time to time; but we must not become disheartened. It is our inheritance. The Church of Christ has always been persecuted, and we, as members of that body, must partake of its sufferings. We must remember that the servant is not greater than the Master.

I noticed in a Sunday paper, some time ago, an article based on alleged statements by Mrs. Theodore Cory, also known as Winifred Graham. Most of us know that the charges in that article are utterly false. I am sorry to think that a woman, calling herself an English woman, should cast such a slight on our male members who have fallen for their country. We, who have lost brothers, or sons, will feel greatly hurt to have it said that our kin were "Germans"; but we must "consider the source," and leave the rest

to God. People who are acquainted with us will know that the accusation is false.

We must love our enemies and pray for them who despitefully use us. Let us go on our way rejoicing in the knowledge that no matter how Winifred Graham may try to gull the public, she cannot deceive our heavenly Father. Persecution coming from the world cannot do us much harm. It draws us closer together, and we are more energetic as a result. It is only difficulties from within that can work mischief, and it behooves us to keep ourselves free from strife, contention, and petty jealousies. We should be ready to assist our brother or sister, not only when they need it, but at all times; then we shall be able to face our strongest enemy, wearing the armor of the true gospel of Christ.

I often think of a hymn I learned several years ago. One verse may, perhaps, be quoted for the encouragement it contains:

"Courage, brother, do not stumble,
Though thy path be dark as night.
There's a star to guide the humble,
Trust in God and do the right.
Some will hate thee, some will love thee,
Some will flatter, some will slight;
Cease from man, and look above thee.
Trust in God, and do the right."

Gee Cross, Hyde. FLORENCE ALLSOP.

CONFERENCE APPOINTMENTS.

London ...	...	...	...	...	Sunday,	March	4,	1917.
Newcastle	...	...	...	...	..	..	11.	..
Hull ...	...	...	...	...	..	..	18,	..
Leeds ...	...	...	...	...	..	..	25,	..
Norwich	...	...	...	...	..	April	1,	..
Birmingham ...	...	...	...	...	..	..	8,	..
Irish ...	...	...	...	...	..	..	15,	..
Bristol ...	...	...	...	...	..	..	22,	..
Nottingham ...	...	...	...	...	..	..	29,	..
Liverpool	...	...	...	...	..	May	6,	..
Scottish	...	...	...	...	..	..	13,	..
Sheffield	...	...	...	...	..	..	20,	..
Manchester	...	...	...	...	..	..	27,	..

THE manner of giving shows the character of the giver more than the gift itself.—LAVATER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 8, 1917.

EDITORIAL.

AN OPEN LETTER TO WINIFRED GRAHAM.

DURING the first century of our era, in the great Roman Empire, there was considerable commotion, at times, because of the teachings of the humble followers of the great Nazarene. Those men were the bearers of a message of peace and good-will towards all men of every nation, as the Latter-day Saints are to-day, and at this great distance it seems incredible that their pure and holy lives, their love of God and fellowmen, and the good tidings of salvation from both temporal and spiritual evils, which they carried to high and low, rich and poor, should meet with anything but admiration and approbation. But the evidence of history is before us to the contrary.

Roman emperors, sometimes, decided to exterminate the obnoxious "sect" by the sword. Then blood flowed freely. Christians gave their lives by the thousands. The wild beasts in the arenas were feasted on the quivering flesh of men, women, and children. Thousands were sent into exile, or to drag out a weary existence as slaves in the quarries, or on the galleys. Others were sacrificed in the flames.

Some of the Roman rulers, undoubtedly, believed that they were performing a patriotic duty, when they let loose the fury of persecution in the manner indicated. Some of them, as Diocletian, for instance, were liberal and generous, and averse to bloodshed. They had Nazarenes in their service, whom they loved and trusted. When, notwithstanding natural inclinations and personal considerations, they gave their consent to the publication of edicts which, in the hands of bigoted provincial governors and magistrates, became the death warrants of some of the noblest men and women that ever set their foot on Roman soil, the reason was entirely the false, slanderous reports that circulated about the officers and members of the unpopular sect. The emperors and governors wielded the sword, but the inventors and circulators of falsehoods, by which those rulers were inflamed, must share with them the awful responsibility for the shedding of the blood of the martyrs.

Rome was an enlightened country, but that did not prevent the Romans from circulating and giving credence to the most absurd stories concerning the Christians. A common report was to the effect that the followers of the Nazarene, in their worshiping

assemblies, on certain occasions, used to kill a child and partake of its flesh and blood. According to another story, with highly imaginary embellishments, the Christians, at their love feasts, had dogs tied to the table. At a certain sign bones were thrown on the floor. The dogs ran for the food, upset the table, and thereby extinguished the lamps, whereupon the Christians, in the darkness, committed unmentionable acts. That they worshiped a donkey was generally believed among the Romans, even by many of the educated classes. And when to such absurd tales were added the general impressions that they aimed at becoming an empire within the empire, and that all they needed was military power in order to be a menace to the state, even otherwise good rulers considered themselves justified in turning executioners. Such is the power of falsehood on the human mind.

This retrospect is suggested by a literary contribution to the *Umpire* of January 21st, this year, in which Winifred Graham (Mrs. Theodore Cory) is freely quoted; for the stories that were circulated concerning the Christians of the first centuries were not more absurd, nor more radically false, than those through which the enemies of the Church of Jesus Christ of Latter-day Saints are seeking to keep the flames of popular prejudices and hatred against that Church alive in our day. The truth of this statement will appear to any unprejudiced reader who will reflect on the allegations made in the article referred to.

1. The author of that article alleges that "The followers of the Church which recognized Joseph Smith as its head have, it is asserted by those opposed to them, chosen the opportunity—when Europe is engaged in a death grapple—for proselytising on a scale which is the most far-reaching ever undertaken."

As is seen, this allegation is made on the authority of "those opposed to them." Does the author of the article expect anyone to believe a report that has its origin in a hostile camp, or that has come through such a channel?

The fact is that there are fewer missionaries of the Church in Great Britain to-day than there have been for many years past, and that those who are here are devoting their time very largely to looking after the branches, or churches, encouraging the members to faith in the Lord and good works, and endeavoring to administer to their spiritual and temporal needs. There are, possibly, somewhat over eight thousand Church members in the British Isles, scattered from the farthest north to the extreme south, and the few elders who are laboring among them now are pretty well occupied visiting them, conducting their public worship, and instructing them. Lately some of the ladies belonging to the Church have been set apart for missionary work. That is to say, they have kindly accepted a call to spend an hour or so now and again, when they can spare the time conveniently, visiting friends and neighbors, distributing tracts where such are

accepted, speaking of the gospel to those who are willing to listen, bringing comfort and consolation, sunshine and cheer wherever they go. This is all the proselytism, all the terrible propaganda, that is going on, both in Great Britain and the Scandinavian countries, in which the "Mormon" Church is interested. And there is nothing underhanded, nothing secret, no "back door campaign" about it. All the missionary work done is open to the strictest inspection.

2. The next allegation is that, "As a result of her (Mrs. Cory's) exposure the 'Mormons' in England have, she says, sent her many threatening letters."

Would it be improper to ask the estimable lady for a verified copy of one or two of these *many* "threatening letters," with full particulars of the identity of the senders? Until such information can be obtained, there is reason to doubt the accuracy of the statement quoted. No "Mormon" elder would send Mrs. Cory, or any other lady, a discourteous letter.

3. Mrs. Cory is quoted as having said that, "Expulsion is the only way of dealing with this 'scourge,' and if the emigration authorities could be forced to take action in the matter, the evil would cease to exist."

To this effusion we only remark that the Church of Jesus Christ of Latter-day Saints was planted in these wonderful Islands by divine Providence, just as Christianity was proclaimed here in the early ages, and as Protestantism found a home here later, and that the Church is going to remain here just as long as it pleases God, for, after all, *He* rules, and not man.

Expulsion is a particularly stupid suggestion. As long as there is no reason for expelling the "Mormon" elders, it would be a very undesirable procedure. Civilized governments generally accord to the subjects, or citizens, of each other, certain privileges, within the law, for *mutual* advantage, and if one government should act arbitrarily in curtailing such courtesies, whether they are secured by treaties or established by custom, that government would naturally expect retaliation of some kind. But aside from such consideration, what would the enemy gain by the expulsion of the elders? Absolutely nothing. For local brethren and sisters would carry on the work with undiminished energy and zeal. The experiment was made a few years ago in Germany, and was proved to be a signal failure. Can it be that British anti-"Mormons" now would recommend the adoption of Prussian methods?

This work cannot be brought to nought. It is God's work and not man's. And we can best show our wisdom by following the famous counsel of Gamaliel.

4. "According to the Novelist the 'Mormons,' besides distributing over a million and a half tracts, have entered into certain features of war relief work, and sponsored moving picture productions, showing in a seductive way the many charms of life in Utah."

The "Mormons" have not sponsored moving-picture productions showing "the many charms of life in Utah," although such pictures could be produced in abundance. But film firms not connected with the "Mormons" have produced pictures on the history of the Church, just as they have produced other reels on religious topics. Why will people talk in utter ignorance, and give their own surmises and notions as facts?

With regard to the statement that the saints in Great Britain have entered into certain features of war relief work—which is about the only truth in the entire article—we will say that they cannot be expected to apologize for trying to do their little bit in the great work made necessary by the circumstances prevalent for some time. But they would naturally think that even anti-"Mormons" would have the decency of not taking advantage of the war and the absence of the men, for the dissemination of cruel falsehoods about the estimable English women who engage in this work of love.

5. We now come to the kernel in the nut. The author tells us, again on the authority of the lady Novelist, that the "Mormons" are preaching polygamy because there is a paragraph about that subject in the book called *Book of Ready References*. She does not say, however, that if that quotation is correct, it is from a book which was written years before plural marriage was made illegal in Utah by the Supreme Court upholding certain acts of Congress; nor that the Manifesto of September 24th, 1890, discontinuing the practice, is now being circulated by the Church, together with the Doctrine and Covenants, one of the Church standard works. Nor does he allude to another fact, that the Bible Societies are publishing the Old Testament without laying themselves open to the charge that they endorse the marriage relations of the Patriarchs. But if, in some "Mormon" publication of long ago, a reference to the subject occurs, then the "Mormons" are said to be preaching polygamy now. Produce, if you can, one instance of an elder of the Church having taught that doctrine after the year 1890, in public or private, with the knowledge and sanction of the Church authorities; or one case in which such teaching, if it has come to their knowledge, has not been severely rebuked. That is the test: not what may be found in the literature of long ago, unless we must discard portions of the Bible, too.

The author tells us, on the authority so frequently referred to, that, "When girls are sent to Utah, their friends and relatives never hear of them again. Immediately on landing their names are changed. Seceders from the faith are placed under a ban, escape being made practically impossible by the network of spies surrounding the country."

This story is as silly as any of those concerning the Christians which provided entertainment for the ancient Romans. No girls are "sent" to Utah. Those who go there, do so on their own

accord, as to other parts of the world, generally because they hope to better their economic condition, and because they hear by letter, or otherwise, how friends already there are getting along. The romance of changing the names on "landing," and the impossibility of "escaping" because of the "network of spies" drawn around the State of Utah, properly belongs to the pages of *Comic Cuts*, or some such publication. Utah is a State of the great American Union. There are Federal officers as well as State officers, and such outlandish conditions as our author depicts could not exist there for one day. There are non-"Mormons," as well as "Mormons," in Utah, and they are living together in peace and harmony. Recently, a non-"Mormon," Mr. Simon Bamberger, was elected governor of the State by "Mormons" and non-"Mormons" voting together as Democrats; by the same vote Judge William H. King, a "Mormon," was elected to the United States Senate, and it may interest Mrs. Cory to learn that President Wilson, in a personal telegraphic message, congratulated Judge King, a "Mormon," on his election to the exalted position of a United States Senator. Fairy tales about Utah are too late to command attention except among ignorant people who are not aware of the fact that the earth does move.

The author quotes Mrs. Cory again thus: "I have in my keeping a number of specific instances that plural marriage has been rife among the officials of the Mormon Church since the United States government forbade the practice. I also have affidavits and signed statements of people whose daughters have been enticed away by agents of Mormonism under the cloak of religion."

If the lady Novelist is correctly quoted, she is not making a correct statement. What she may have in her keeping, is probably a list of alleged cases of plural marriage published by an anti-"Mormon" sheet, for political purposes, as violations of the law. Some of the cases given in that list were about as authentic as certain allegations published in German papers about Englishmen. We happen to know that names figured in that list, the owners of which contemplated the institution of lawsuits against the paper for criminal libel.

But even if the list had been correct in every particular, it would have spoken well for the morality and integrity of the "Mormon" people. The compilers of that list hunted every state in the Rocky Mountain region, and then went into Canada and Mexico, for cases of infraction of the anti-polygamy laws, and their research covered a period of twenty years; but they did not find a single case of plural marriage contracted after the acceptance of the Manifesto by the Church in 1890, with the knowledge of, or sanction by, the Church authorities. This was fully proved before the United States Senate Committee which investigated the grounds on which Senator Smoot's right to a seat in the Senate was contested, at the instigation of anti-"Mormon" poli-

ticians. Furthermore, the list referred to demonstrated that for twenty years there had not been ten cases a year in all the region from Canada to Mexico of such infractions of the law as were looked for. That is a remarkable showing. There could, probably, be found many more cases than that among non-"Mormons" right here in England. We notice in the *Umpire*, immediately after the glib accusations hurled at the "Mormons," in the very same column, a case of bigamy reported as tried at historic Westminster. We happen to have before us the Liverpool *Echo* of January 22nd, this year, and notice on page five the following information: "Of the nineteen prisoners returned for trial at the Liverpool assizes to-day, seven were indicted in relation to bigamy charges." On the sixth page we read, "You have committed a grievous crime, said Justice —— to —— charged with having, at Liverpool, bigamously gone through the form of marriage with a colored man ——. She had gone to live with —— whilst her husband, a soldier, was fighting in France." Another item runs thus: "—— was sentenced to three days imprisonment for having, at Liverpool, bigamously married a man whilst her husband was alive. Counsel for the prosecution described it as a 'sad case,' the woman having been repeatedly ill-treated by her husband."

Can you, dear lady, or anyone, afford to rail at "Mormon" supposed law-breaking, while your own papers are reporting such cases as almost daily occurrences? Can you consistently offer to remove the mote from your brother's eye, while you are laboring under the disadvantage of a beam of tremendous dimensions between you and your brother? Why not attack the problem of the beam first?

There are several other inaccuracies in the article under review. This is one of them: "To obtain an influence over some girls, Mrs. Cory says that the 'Mormons' claim that many of their faith have died for the Allies. She, however, asserts that every one of their fighters mentioned in the official 'Mormon' organ (*Millennial Star*) who had died on the battlefield was a German."

If Mrs. Cory has said this, she has been grossly misinformed. The facts are these. Shortly after the beginning of the war, a few cases of death in battle of German Church members were reported in the *Millennial Star*, copied from a Church publication printed in Switzerland. This was done, not because of their nationality, but because they were more or less well known Church members, and because copies of the *Millennial Star* go to the United States and other neutral countries, where the notices might reach acquaintances of the deceased as a matter of legitimate and perfectly harmless news. But when it became evident that anti-"Mormon" agitators in Liverpool, finding no real cause of complaint against the Church, seized upon these reports as an excuse for baseless slanders, they were discontinued. There were less than a dozen such reports in all, and the last appears in the

Star of the 20th of May, 1915. During that year and the year 1916, there were in the *Star* twenty-two reports of death in battles, or in hospitals, of British boys. Undoubtedly there were, among the boys belonging to the Church, many more casualties not reported to the *Star*. But all the reports received were promptly inserted, and it is of the fine British lads whose deaths were reported, and who freely gave their young lives for their beloved country, that the lady Novelist is said to have asserted, "Every one * * * was a German." We refuse to believe this. We refuse to believe that even Mrs. Cory would raise over the silent graves of these young, brave heroes such a monument of shame and contempt, or that she would, knowingly, fling an epithet of scorn into the countenances of mothers and sisters who are silently mourning the loss of their loved ones at this time. If Mrs. Cory is correctly reported, she, like so many of the British public, has been misinformed by anti-"Mormon agitators, whose only object is to keep the flames of hatred against the Church burning, even at the cost of truth and fairness. The facts relating to this matter are public property. They are found in the *Millennial Star*, and any one who cares to do so can see for himself that the author of the article under review has given publicity to a false report.

One more statement may be noticed. The sadly befnddled critic says: "The Mormon activity in the United Kingdom is indicated by figures for the two months—April and May, 1916—compiled by the anti-Mormon Society of Liverpool, which are cited by Mrs. Cory. During that time there were ninety-nine baptisms, the largest number, thirteen, being at Bradford."

Even these figures are not correct. During the months mentioned there were one hundred and six baptisms in all, instead of ninety-nine, and twenty-eight at Bradford instead of thirteen. These figures, however, are not an indication of the regular number of accessions to the Church, for the baptisms during those two months were unusually numerous. During the month of November, 1916, for instance, only eighteen were baptized, and during October of the same year there were twenty-four—four of whom, by the way, were in Ireland, of which country the author says, "There is no indication of the campaign spreading to Ireland, and the Novelist considers this as a proof of the active warfare which Mormons know would be waged by the Catholic Church." There was no necessity for snch inaccuracies as these, for the figures are published from time to time for the information of the public.

About five years ago there was some agitation here against the Latter-day Saints. The London *Times* at that time sent a special representative to Salt Lake City, charged with the duty of making a thorough investigation of the conditions in Utah, especially with regard to the persistent charges of immorality practiced there, and the alleged deplorable circumstances under which immigrants

were living. The gentleman of the *Times* spent several weeks in Utah. He visited a great number of people of British birth, people of all classes, and talked with them freely. He saw their homes, and their places of business. He was a frequent and welcome guest at the residence of the late Episcopalian Bishop. He interviewed the most bitter anti-"Mormons" in Salt Lake City. He went to the Church offices, where he was received with the utmost courtesy, and given every opportunity to gather whatever information he wanted from official records and documents. After many weeks of intelligent and diligent research, he sent his report to the *Times*, which that newspaper, however, did not print, and we have reason to believe that it was a true report, such as an honorable gentleman naturally would write, and that for that reason it was not acceptable to the big and haughty London daily. We refer to this as an instance of the lack of fairness with which the Church frequently is treated. The Church asks for an investigation of its doctrines and practices—the more thorough the better—and for judgment in accordance with evidence. It objects to being judged on false testimony by a prejudiced public opinion. We ask for a fair trial, and for truth. We know that enlightened English opinion will grant us this, when the truth is known, in spite of all the falsehoods on which anti-"Mormons" rely for the furtherance of their inglorious cause.

GEORGE F. RICHARDS,
President of the European mission.

CALLED HOME.

BROTHER JOSEPH LEGGAT, of the Glasgow branch of the Scottish conference, died at his home on Monday evening, January 22nd, 1917, of bronchitis. Brother Leggat possessed a strong testimony of the gospel, and was a powerful speaker. Just before he died he called his family around him and bore his life-long testimony to them of the divinity of "Mormonism." Brother Leggat was in his seventieth year, and has suffered a great deal of persecution for the gospel's sake. He was never happier than when bearing testimony of the divine mission of the prophets of the nineteenth century.

FROM THE MISSION FIELD.

Change of Address.—The headquarters of the Norwich conference have been changed to 49 Alexandra Road, Norwich.

Baptisms.—Writing from 27 Lisburn Road, Belfast, Ireland, January 26th, 1917, President George Brooks, Jr., says three persons were baptized and confirmed members of the Church of

Jesus Christ of Latter-day Saints on January 21th, this year. Elder W. W. Kent officiated, and Elder T. H. Fulton (local) and President George Brooks, Jr., assisted in the confirmation.

Branch Organization.—President John D. Hooper, of the Nottingham conference, writes: "The Mansfield branch was organized on January 28th, 1917, with the following officers: Philip Calladine, president; Arthur Hall, first, and George Calladine, second counselor; John Arthnr Hall, clerk, Harry Hall, assistant clerk; Ann Rachel Stevenson, organist, and Daisy Hall, assistant organist.

Relief Society Organized.—President John Holmes, of the Sheffield conference, writes that a Relief Society was organized in the Barnsley branch on January 7th, 1917. Sister Ellen Oxsprings was sustained and set apart as president; Sisters Margaret D. Potts and Harriet Norman were sustained and set apart as first and second counselor, respectively. Sister Violet Leaberry was appointed secretary and treasurer, and Marie Oxsprings, organist. There is a good spirit prevailing, and we hope that a great amount of good will come from the organization.

DIED.

NOBLE.—At Glasgow (Scottish conference), January 15th, 1917, George Noble. Deceased was born June 14th, 1860, at Frazerburgh, Scotland, and was baptized April 2nd, 1898, by Elder M. McKinnon, and confirmed the same day by Elder William Pender.

RAMSEY.—At Hull (Hull conference), January 18th, 1917, Jane White Ramsey. Deceased was born January 4th, 1847, and baptized March 7th, 1909, by Elder Arthur W. Hall, and confirmed the same day by Elder E. A. Clayson. She was loved and respected by all who knew her, and died a true and faithful Latter-day Saint.

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